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A CHARGE

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TO THE CLERGY

OF THE DIOCESES

OF

DUBLIN, GLANDELAGH, AND KILDARE,

AT THE

VISITATION, SEPTEMBER, 1871.

BY

RICHARD CHENEVIX,

ARCHBISHOP OF DUBLIN, BISHOP OF GLANDELAGH, AND KILDARE,
PRIMATE OF IRELAND, AND METROPOLITAN.

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A CHARGE, ETC.

REVEREND AND DEAR BRETHREN—

When I addressed you two years ago on an occasion similar to that which has to-day brought us together, there was no longer any doubt that the links which knit us to the State would ere long be completely severed ; they were indeed half severed already, and we were merely waiting the day when that which was already accomplished in law, should also be accomplished in fact. There was as little doubt that those other far more sacred bonds which united us to the Church of England, would from that day forward only be maintained so long as it was the absolute choice of the one Church and of the other that their binding power should continue. It was evident that it would be free to either Church to relax, or, if it were so minded, wholly to dissolve them. Both were facts of a significance and an importance which no words of ours could exaggerate. The considerations growing out of the one and of the other will

necessarily occupy the larger part of a Charge delivered on an occasion like the present. And if, in the needful dwelling upon these, I shall seem, my Reverend Brethren, to claim your attention for a somewhat unreasonable period of time, you must bear with me, having this in your remembrance, that only once in the course of its existence can a Church pass through such a crisis as that through which ours is passing now ; and that such a crisis, if it give much matter of thought and speech to us all, imposes on one who occupies in it a post which, if of dignity, is also of a very painful responsibility, duties which even the sense of his own insufficiency must not tempt him to evade. Where such a one sees anything which, in his mind, will benefit the Church, anything which is threatening its harm, he of all men must not hold his peace, let his words find what welcome they may.

Let me state, before proceeding any further, that this is a Diocesan Visitation, and not a Provincial ; and, moreover, that it is not my intention to hold a Provincial Visitation during the present year ; I say, 'during the present year,' for I wish to reserve for maturer deliberation with the Primate of all Ireland and with the Suffragan Bishops of our several Provinces, whether or not it will be well that these Visitations, in the altered circumstances of our Church, should be maintained at all. You are aware that in England they have fallen into disuse almost from the time of the Reformation ; indeed, to a considerable

extent, before it. Cranmer made some attempts to continue them after that date, but these failed and were not repeated. Here they have experienced no such interruption, and have afforded valuable opportunities to the Bishops of the Church for taking counsel together; nor have they, in my judgment, been in other ways without their real value; while certainly the very hearty and cordial welcome which the Metropolitans have ever found from those whose authority for the time they superseded, the pleasant and profitable opportunities of intercourse with Clergy and Laity whom otherwise they might not have known, which these Visitations admitted, would make one regard the abandonment of them with regret. Still it may be a matter of fair consideration whether all, or nearly all, the advantages which these offered in times past are not now obtainable in other ways. And, though this could be only a secondary motive for omitting them, and could not be allowed at all to weigh were there primary reasons to the contrary, we must not put out of sight that with the very moderate incomes which the future Metropolitans will receive, the expense of such Visitations could not be to them altogether a matter of indifference. It needs not to say that the visitatorial power of the Metropolitan would still remain unaffected, however this particular form of the exercise of it might cease.

So many subjects claim our attention to-day that I shall not dwell with any fulness on our Diocesan

statistics. One or two observations, however, may here fitly find place.

The Confirmations of last year extended over the whole of the United Diocese ; this year they were restricted to Dublin and its immediate neighbourhood. The numbers in both years compare not unfavourably with those of preceding years. At the triennially recurring Visitation of 1870, there were 1971 confirmed ; while the number at the Dublin Confirmation of this year amounted to 970. On looking back to the records of past times, I do not find these several numbers have more than once been exceeded.

I have consecrated four churches, all in the last year—namely, at Kilcock, at Castlemacadam, at Morristownbiller, and at Newtown Park ; the three former taking the place of others, the last an addition to our number. Three more are just ready for consecration ; one at Mulhuddart, where hitherto there was none ; the church at Delgany, greatly injured by fire, has been so far rebuilt that its consecration will be necessary ; while the Bethel chapel at Kingstown has undergone so entire a transformation, that the same will be needful there. Of churchyards or cemeteries there have been consecrated three.

But while I am thus taking note of churches added to our number, or of newer and fairer structures which have risen in the place of old or ruinous or mean, or of what else has been accomplished in this line of things, I should be ungrateful, if, taking upon

me to be spokesman for the whole Church, I did not make especial mention of the noble restoration now in progress of this our most ancient Cathedral; in the language of Mr. Street, "one of the most beautiful buildings (if not the most beautiful) with which the taste and architectural skill of our forefathers has endowed us in Ireland"; and this a restoration, as was also the case with St. Patrick's, not carried out by the combined efforts of a multitude, but by the splendid munificence of a single Churchman among us. Of him certainly it may be said, as of his lamented forerunner in works like these, that he has laid to heart the apostolic precept, "He that giveth with simplicity." Of this, therefore, his kindness to the house of God, and of other his gifts which went along with this, I shall not say more.

The Marriage Law Amendment Act of 1870, itself a necessary consequence of the disestablishment of the Church of Ireland, empowered the Bishops to license any church or chapel within their Episcopal jurisdiction for the celebration of marriages between persons, one of whom resided within the limits of the district which should in that license have been named. I have been requested from many quarters to put the powers thus granted to me into exercise; and in some instances I have already done so. The course which I have pursued, and propose to pursue, in this matter is the following: To Clergymen making this request I have declared my readiness to constitute

the district regularly assigned to any church or chapel into a marriage district attached to the same, upon a written statement on the part of the Incumbent from whose parish the district will be drawn, that he is consenting to this arrangement ; not myself asking to know what agreement, if any, has been made between them in respect of complimentary fees ; but at the same time stating, when asked, that in my judgment the small advantage of these ought to remain with the present Incumbent, or with his Curate, to whom he has often made it over, during his tenure of the living ;—this, or some compensation for it. Should such consent of the Incumbent be withheld, I reserve to myself the right, after a certain period has elapsed, of considering whether the refusal is unreasonable, whether a fair arrangement has been offered and refused ; and if it shall so seem to me, of granting the license without requiring any such previous consent. I scarcely, however, anticipate that any such cases will arise.

In treating, as I now propose a little to do, of various other matters which have grown out of disestablishment, let me say at the outset that I have no intention of bringing the whole or the greater part of the work of the Convention or of the Synod under critical review. Such an undertaking would carry me quite too far, and would oblige me to revive discussions, which will better be left to rest, at least for the present. Questions which, for good or ill,

have been so settled that there is no likelihood for many years to come of any such a reconsideration of them as might issue in a decision different from the past, I shall let alone ; and this even where I cannot count the settlement which has been arrived at the best. It is essential to the working of a Constitution like ours,—of course I mean in matters which do not touch conscience,—that when questions have been once settled by decisive majorities, this settlement should be acquiesced in by all, that the mischiefs incident on a reopening of them should not be challenged, so long as no reversal of what has been done can be reasonably expected. It is given to none to have all things their own way ; and in these Church arrangements there is probably not one of us but has had, but will have often again, much to accept which we do not like, which, it may be, we dislike very much. Such are the conditions of our existence, and unless we are prepared to fly asunder into a thousand fragments, we must bow to them.

I shall wish, too, in any passing of judgment upon what has been done or not done, never to leave out of sight or to forget the altogether exceptional circumstances under which our work of reconstruction has gone forward, circumstances in many respects as unfavourable as they are exceptional. It was much for the children of Israel of old, when they took possession of wells which they had not digged, and gardens which they had not planted, and cities which they had not built—all these ready prepared to their hand.

This is in some sort the happy privilege of English Churchmen, and I trust it may long continue theirs—to inherit, that is, the fully formed scheme of a Church, with its maintenance sufficiently provided by the piety of other ages, and only the obligation upon them to hand down what they have thus received, enlarged and improved if it may be, and adapted to such new needs as their own time shall have revealed, to those that come after. Nor are they without their own advantages, who, though they may inherit no such rich legacy from the past, address themselves with zeal and knowledge and not inadequate means to the rearing of a new ecclesiastical framework, and see stretched before them a field fair and open, unencumbered and unoccupied, on which to raise the decent proportions of that spiritual building which already exists in their mind's eye. Such a privilege the founders of many of our colonial Churches have enjoyed.

But our condition is neither this nor that ; is without the special advantages of either. That it does not possess those of the former state of things is plain. Such have been violently withdrawn from us. But as little do we enjoy those of the other ; for neither do we build on that fair and open ground, unhampered and unembarrassed by the past ; and with entire freedom to shape and fashion our building as we will, to adopt whatever may in the abstract commend itself to us the most. Not so, but on ground, I shall hardly speak too strongly when I say, oftentimes encumbered with

the ruins, heaped with the shattered materials of a past which has perished ; with materials which it is not easy to clear away from our path, and still harder to make subservient to our future plans. Assuredly they are strange perplexities, unknown or nearly unknown to any other, which we have to gird ourselves to meet. It is ours, for example, to legislate for a Church, which for many a year to come will be served by a Clergy whereof one section, at present far the larger section, and in the necessity of things the more influential, possesses rights, a freedom of action, an independence of position, which are not at all the portion of the other. This is but one, though perhaps the most signal, of those embarrassments which the great catastrophe of 1869 has bequeathed us. And although this particular embarrassment must in the end pass away, it will subsist for all that period during which the Church is outwardly fashioning itself anew, to fulfil the novel duties which are before it. Only such as have been practically engaged in the arduous task of seeking to blend those heterogeneous materials with which we have to deal into a consistent and harmonious whole, of working up the old to serve the necessities of the new, of getting rid of that old where it absolutely refuses to lend itself to these, can form the faintest conception of the perplexities which the task offers at every step, the amount of patient thoughtful self-denying toil by which alone anything like a *callida junctura* of old and new can be effected.

It will be in the recollection of many who hear me that the Committee of Organization suggested that the General Synod should consist of numbers much smaller than the Convention was willing to adopt. I can perfectly understand the disfavour with which the proposal of the Organizing Committee was met, and the rejection which it found. It was quite natural that, so long as the Synod was predominantly a Constituent Assembly, there should be an earnest desire that as many as possible should participate in that formative work in which it was engaged, in the shaping and moulding of that external framework of the Church, which, even while external, could not fail to exercise so large an influence on its entire future development. The General Synod has not lost this constituent character yet, and, of course, will potentially never lose it. Still it is to be hoped the time will before long arrive when the main work of legislation will have been completed, when the leading lines of the Church's future polity will have been definitively drawn, and when the questions will have been settled which agitate us now so deeply. The time, in my judgment, will then no less have arrived when the Church would do well to consider whether it be still desirable to come together in numbers so large, so far exceeding those of any other Synod of a Reformed Church that I know; thus in the American Church no Diocese sends more than four clergymen and four laymen to the General Convention; many Dioceses send only two of each. We may then very

fairly ask ourselves whether it is still necessary to bring up such numbers to Dublin at so serious an expense, and often at so much inconvenience to themselves ; whether, for example, the work could not be done as well by 312 as by 624 ; by one half, that is, of the numbers now engaged.

I speak here with reference to our General Synod alone. Our Diocesan Synods, though some of them very large, are incapable of any such reduction. The Church's ancient rule which gives to every clergyman of the Diocese a seat in these assemblies has drawn after it with us that twice this number of laymen should also have seats therein. I did not originally approve of this arrangement, but certainly should not think of making any proposal to disturb it ; and I do not therefore see that it is possible to diminish the number in our Diocesan Synods. Here however the inconvenience of bringing together so great a multitude is not so strongly felt. The Synod sits for a much shorter period ; of the members many are close to their homes, none are at a great distance from them.

It is, perhaps, too early as yet to express any opinion on the working of our Diocesan Councils. Institutions do not always develop all at once either the merits or defects that may be in them ; which it is often only time that reveals ; but these Councils seem to me to have proved thus far a success, and to promise to be what their name implies, a help and strength, not a hindrance and weakness, to a Bishop in the

administration of his Diocese. The General Synod seldom, I believe, came to a more important decision, than when it resolved that these Councils should not be made under any circumstances, least of all under those suggested, Courts of Appeal. Fit for much and for various work, for this they would have proved utterly unfit; and nothing, I am persuaded, would have more effectually wrought to deprive them of their proper character and true usefulness, than to have had such responsibilities imposed upon them, and, let me add, such temptations thrown in their way. The regular attendance of so many of our laity at the meetings of these Councils, the interest which they take in the proceedings, the personal service which, in one shape or another, they are willing to afford, and the oftentimes distasteful labour to undergo, may be fairly welcomed as a hopeful sign of our future.

But while we owe much to others, none will grudge that I should express my especial sense of the vastness of the debt which, above all, we owe to members of the legal profession. Judges, ex-judges, an ex-chancellor, lawyers in busy practice, they have given us assistance which none other, however well disposed, would have been in the position to give, have brought knowledge and experience to the solution of perplexing problems, which none other but they possessed; in Committees, in Diocesan Councils, in the Representative Body, in particular Synods and in the General, have been foremost and most constant

wherever there was any work to be done. Whenever the day arrives, that we shall have left all our difficulties behind, I cannot say how large a debt of gratitude the Church of Ireland will, in my mind, owe to these, how impossible any such consummation would have been, but for the help which they have so ungrudgingly bestowed.

The two smaller Dioceses which, together with that of Dublin, constitute this United Diocese, came to the conclusion that they would best insure a careful consideration of the matters immediately concerning themselves, matters which might possibly be sometimes overlooked, if mixed up or merged in those of the larger metropolitan Diocese, by remaining separate, with their own Synods, Diocesan Councils, and Boards of Nomination. I do not know that I should have myself urged such a course; but, seeing it desired by others, I accepted it without reluctance; nor have I found any reason to regret this course. At the same time some inconveniences have revealed themselves in the keeping apart, and mainly this, that in the two smaller Dioceses, and perhaps even in that of Dublin itself when standing alone, the number of the Clergy is not sufficient to redress those accidents which affect and disturb small numbers, but which disappear when larger numbers are dealt with; not sufficient therefore to yield those averages of age on which alone secure calculations for the future can be based. It is much to be desired that in matters of

finance the three Dioceses should make arrangements to act as one, and with entire solidarity between them. I am happy to say that the Diocesan Councils have resolved to recommend this to their several Synods ; that of Dublin, from which the largest supplies will be derived, and which, therefore, might be the least disposed to throw in its lot with the others, generously taking the lead in this recommendation. For myself I will use the opportunity to say that I shall always consider this solidarity to extend much further than merely to matters of finance ; I shall regard service in one Diocese as equivalent to service in either of the other, and shall as little as possible, either in thought or act, draw lines of demarcation between them.

It would be strange if from a measure which, like the Church Act, inflicted so much ill, some good could not be extracted ; if, destroying so much, it did not sometimes destroy bonds which cramped and confined us, take out of our way obstacles that blocked our path, but which we might not in ourselves have found the courage or even the strength to remove. That connexion with the State which was lately ours brought with it many advantages ; but it seriously hampered and hindered all efforts to fashion our external arrangements according to the shifting needs of ever-changing times. Many adaptations to new necessities, acknowledged by all to be desirable, were yet practically unattainable. They are now placed within our

easy reach, and we should be inexcusable if we did not, without more delay, make them our own. It requires no longer Royal Commissions, enormous Blue Books, Acts of Parliament, hardly to be wrung, if wrung at all, from a House of Commons which had no time to bestow upon us, and which hated to be troubled about us, for the carrying out of the simplest improvement, for the removing of the most obvious defect.

Now, one measure by which we can plainly better our position is the recasting of parishes and rearranging of parochial boundaries. It is true, indeed, that in any such measure much will have to be conceded to old use and custom, and that the worship of symmetry must not be carried too far. Still, admitting this, there is ample scope for improvement here; and this, even supposing the number of our Clergy were to remain undiminished. For, indeed, it is hard to imagine anything more perverse or ill-contrived than a great deal which we have inherited in this matter; or the extent to which that which was not faulty at the beginning, has become faulty now, through the the various alterations which Time, the most effectual of all innovators, have wrought. Thus we have fragments of a parish lying at an immense distance from its main bulk, sometimes like *enclaves* in the heart of some other; or whole parishes, if whole they can in any sense be called, scattered like the limbs of Absyrtus over half a county; we have churches and

glebe houses, not only not central, but planted at the furthest end of some huge parish ; large bodies of our people within easy reach of some church which is not their own, many miles remote from that which is. Then, too, while a few of our parishes contain an unmanageably large Church population, there are too many, which, from the fewness of the Protestants in them, offer so narrow a field of work even to the most zealous, that the zeal itself, for want of healthy exercise, is in danger of dying out ; till in the end, because there is so very little to be done, perhaps even that very little remains undone ; or, if the zeal lives on, the man, shut up within those narrow lines, impatiently eats his heart away, while he thinks of the irrevocable years which are passing, and of all that work for Christ of which he was capable, but which he has no opportunity of working.

I have entire confidence that the Committees, to which the task of preparing plans for the removing, so far as may be, these inconveniences has been entrusted, will be able to reconcile in the main local feelings and wishes with the general advantage of the Church ; that they will be able further to set before us such a scheme of parochial organization for the future, as, without impairing pastoral efficiency, nay rather augmenting it, may be worked by a staff of Clergy which will better correspond with the means which we have at our command ; probably by one less numerous by a fourth, or even by a third, than that which at present

does the Church's work. Thus I see that in the Diocese of Dublin the Amalgamation Committee is able to propose that what is now the work of 96 Incumbents and 88 Curates, 184 in all, shall be committed to 83 Incumbents and 45 Curates, or 128 in the whole; so, too, in Glandelagh, that the work of 39 Incumbents and 15 Curates shall hereafter be distributed among 26 of the former and 11 of the latter; nor do they in either case doubt that these will be equal to its fulfilling.

Before leaving this subject, let me add that the Diocesan Synod, which alone has legal authority to sanction these changes, but which is a body wholly unfitted for entering into the details of the subject, will have just reason to complain, if, when it meets next month, the Council shall not in each case have a complete and consistent scheme to lay before it, which, having maturely weighed and considered, this last is able with confidence to recommend for adoption. I sometimes fear lest after all we shall be found unready; and that a most injurious uncertainty may thus rest for at least another year on rearrangements which for innumerable reasons it greatly concerns should be settled once and for ever, very much remaining at an absolute stand-still till such a final settlement has been arrived at.

Should it seem to you, my Brethren, that in some observations which I am about to make on our financial

condition and prospects, I am saying little or nothing which is not already familiar to you, I will ask you to remember that a Charge delivered just at this moment from this Chair, may reach a wider circle of readers than it could aspire to reach in more ordinary times; and among these some who have lacked the opportunity of knowing, but who would gladly know, how in these matters it is faring with us, and who therefore would welcome information brought in a trustworthy manner before them. I shall preface my statement with a few general remarks.

Certainly if one thing would more than another misbecome Irish Churchmen of this generation, would hand us down to future ages as a generation altogether unworthy of the crisis on which we were cast, it would be this, namely, that we should shew ourselves selfishly resolved to refuse to the last possible moment to accept our share in the charge which sooner or later must come on the whole Church; and instead of lightening and making tolerable the burden of its future support by this timely sharing of it, should withdraw our shoulder from this burden to the last possible moment, content that its whole weight should rest on those who come after. One might well despair of a Church, any large number of whose members should seek in this ignoble fashion to save themselves at the expense of others. I see however no signs or tokens of any such intention. We in this Diocese are certainly not at all as forward as we ought to be in our prepar-

ations for meeting what I characterized just now as a future need—and such for some time to come in the main it will be; though here and there it is already a present one;—but this unpreparedness, much as it is to be regretted, springs from no backwardness on our parts, but simply from our not seeing with sufficient clearness which way of addressing ourselves to the work before us is the best, and by what methods the thing which has to be done will best be done; and this, I feel sure, we very shortly shall prove.

The example of the Wesleyans in England, of the Free Kirk in Scotland, show us that we have before us a task which others have by no means found to be beyond their strength. These bodies, poorer certainly than we are, collect annually for Church purposes, the first at the rate of more than twenty shillings, the second at the rate of more than thirty-two shillings, a head; and as giving grows with the habit of giving, so it has come to pass that, in the Free Kirk at least, the sum contributed, large as it is, is increasing every year, and this more than in the ratio of the increase in numbers of the contributors. It is true that these bodies have been trained to this giving, which most of our people have not; that they have the machinery ready to their hand, which we are without. It is here, I confess, that I have my fears,—namely, that for a long time to come our organization will be imperfect; that much which might have been gathered in from willing hands and willing hearts, from that

great mass of our people who can only give a little, but on whose accumulated littles we must in large part depend, will never find its way into our treasury. I saw with some dismay a statement made by one who has devoted much valuable thought and care to the consideration of the means by which the Church of the future will best be sustained, to this effect—that no Reformed Episcopal Church has as yet organized a good system of finance. Let us try if we cannot make that this statement shall not be true any longer. The matter is one of an importance which cannot be over-rated. That it pay its way—this is the one condition of healthy existence, indeed, in the end, of any existence at all, for every society on earth, yea, even for the heavenly Society itself, so far as it lives and moves in an earthly sphere, and under earthly conditions. To these conditions it must conform itself, and to this, which there is no evading, above all.

And now to speak a little of what actually is, or beyond all doubt will presently be, in our treasury. Up to August 31st of this year, there was actually lodged in cash with the Church Representative Body of subscriptions and donations, the sum of £378,286. Of this it is impossible at present to say how large a part is localized and separated off from the Central Fund for special objects ; but certainly a very large proportion. Though the Church will not have the free disposal of the sums which have thus a special trust impressed upon them, yet doubtless it will find

that through these the claims will have been considerably diminished and lightened on the Central Fund which it may have to distribute.

Beside this sum of £378,286, actually received, with other sums promised, but as yet not paid in, instalments, for instance, of donations spread over several years, there are moneys which by numerous parishes have been collected and retained for their own use, of which no report has reached the Representative Church Body. What these may amount to we cannot at the present pretend even to guess ; but the sum total cannot be small.

A sum of £500,000 has been paid to the Church Representative Body in lieu of all those Private Endowments which Parliament did not claim a right to take from us, but which by the Church Act have become vested in the Commissioners. How much will remain when all these claims have been satisfied, no one could now affirm. This will only be known when the year shall have expired, during which these claims must be substantiated ; that is on June the 30th, 1872. Indeed till then we must continue in ignorance whether aught will remain, or even whether, this whole sum proving inadequate, it may not be necessary to draw on our other funds for the satisfaction of these demands. This however I am informed by those best qualified to judge, is unlikely ; and that we may with tolerable security count on something remaining in our hands ; some set this residuary

portion at as much perhaps as one-half, or even more.

I believe that by this time three-fourths of the Clergy in every Diocese of Ireland have consented to commute, the number so consenting being little short of two thousand. Some ungracious remarks have been made on the fact that this United Diocese was the last to make up the required number. I cannot assent to the justice of these remarks. In a matter of such enormous significance, and that not in a pecuniary aspect alone, there might very fitly have been this hesitation ; and indeed I can as little consent to the fairness of this same fault-finding, where there has been the same refusal to the end. There are many causes, none of them unworthy, which may lead men to decline to take this step. For myself, I have never urged or advised a single Clergyman to take it. I was the more careful not to do this, because by the terms on which alone the Representative Body has consented to Commutation on the part of the Bishops, they are compelled to receive the larger part of their future income, capitalized in a single sum, and thus, in regard of that portion, are released from any financial hazards which may hereafter attend the management of the Church's property, and are left only to those hazards, probably much more formidable, which their own inexperience in the investment of money may entail. For this release, however, we pay a price so high, that I for one

would much have preferred to be dealt with as are others ; the Church Body however, as you may be aware, declined to accept the risk involved in the payment of the whole of the Episcopal annuities, the Bishops not being in number sufficient for the elimination of those accidents of which I have already spoken, which are apt to disturb calculations based on a small number of lives.

The requisite number of Clergy having consented to commute, we may securely count on the additional 12 per cent. which was held out to us as a sort of inducement to bring our money transactions with the State to the speediest possible close. Without entering into minute calculations, and indeed at present we have not the data for these, this additional 12 per cent. may amount in all to something over half a million. Let us suppose this sum to accumulate at $4\frac{1}{3}$ per cent., and the Representative Body is able to place money in first rate securities, yielding somewhat higher interest than this, during $15\frac{1}{2}$ years, which is the average expectation of life for the existing Clergy, and at the expiration of this time, were there no deductions to be made, we should have something near about a million which from this source had been derived. There must however be serious deductions from this amount. The management of so large a sum must have cost some annual thousands ; and, which is a far more serious consideration, the terms on which

the conversion of clerical annuities into a capital sum have been effected, I mean the life-tables which have been adopted for the carrying out of Comutation, are so little favourable, having in view the longevity of the Clergy as a class, that much of this will in all likelihood have been absorbed in the payment of the annuities, which are a first charge upon it, before the last annuitant will have passed away. But scarcely all; and we may count on something not inconsiderable which shall in this way be added to our permanent resources. I have not entered here into certain other diminutions which this sum will undergo through the action of Clergymen compounding, as what is here lost in one way will be recovered in another.

Our Glebe Houses, built for the most part out of charges on the incomes of the Clergy, we ought as little to have been compelled to purchase as our churches themselves. At the same time, they were placed within our reach at a price very much below that which they would have fetched in the open market. At present the information is wanting which would enable us to say what sum of money these, when they have been bought, as with very few exceptions they all will be, may be considered fairly to represent, seeing that much will here depend on the interpretation, not yet authoritatively given, of certain words of the Church Act; but competent judges set their value to us at some £200,000 more than the

price which will have been paid for them. Mr. Murphy in his able pamphlet on the subject has rated them still higher. The Representative Body will give to the parish in most cases the right of pre-emption ; will assist it with advances of money at moderate interest, and to be repaid by instalments, where it is willing to purchase ; and many parishes have already signified their intention of securing for themselves their own Glebe Houses, with glebe adjoining ; and many more no doubt will do the same, being as this is one of the most desirable forms in which, partially at least, the re-endowment of our parishes can be effected.

The Representative Body will in many cases obtain a certain sum available for the future uses of the Church, where Clergymen compound as well as commute ; and will make some profit by advances to annuitants under Table 3, these having been so calculated as to be at once a boon to those who may wish to obtain such advances, and to swell a little the Common Fund. None, however, could venture to form at the present date even the roughest guess of what from these sources will be obtained.

Here and there the burden on the Church of the future has been lightened by the act of patrons, who, having been compensated for the loss of advowsons or other rights of presentation, have felt it impossible to retain the compensation money in their own hands ; and have re-endowed, or have declared their intention

of re-endowing, the parish with all which on account of that parish they have received. I cannot here refuse to mention the noble example which has been set in this matter by the patron of the parish of Geashill in this United Diocese, who has so dealt with the very considerable compensation money which for the advowson of that parish he has received, or will receive ; retaining only such rights of patronage as are allowed in sections 15 and 16 of chapter iii. of the Acts of the Convention. The transaction, which is complete upon his part, only waits the approval of the Diocesan Council.

Besides what will thus be secured of permanent endowment to such parishes, there may very well accrue through acts like this a further gain, and one of quite another order, to the Church. Even before disendowment the hands which held and distributed the patronage of the Irish Church were very few ; our Church offering in this a remarkable contrast to the English. This patronage was for the most part concentrated in the Crown and in the Bishops. But if there was little variety then—too little, as I needs must think—there will now be almost no variety at all. A certain number of Trustee Churches remain in this Diocese ; but in other Dioceses your eye may travel down whole pages of *Charles' Directory*, and you will find the Board of Nomination in sole and undivided possession of all. Now, however wisely and conscientiously these may administer their trust, I count that

it will be a serious drawback, and one which will certainly tell on our intellectual, probably on our moral and spiritual condition as well, if there should be but one way of advancement in the Church, a way open only to those who look at the great theological questions, I will not say of our time, but of all times, from one point of view ; yet so it is likely to prove. There may be honourable exceptions to this rule ; there have been such already ; but still they are likely to remain exceptions. Elected by the same process, these Boards are likely very closely to resemble one another ; the same spirit to animate them all. What will commend to one will commend to another ; what is distasteful to one is likely to be distasteful to all. It is therefore very much to be wished that some other paths of advancement should be open besides the pleasing of these, that the non-pleasing of these should not involve a probable exclusion from every post of influence, honour, or emolument in the Church ; and I welcome the fact that there will still survive a certain amount private patronage among us, fenced and guarded against any abuse as this sufficiently has been. In any event there will be very little. It will not go very far in redressing what may prove a serious weakness and defect. Some little, however, it may be hoped that it will accomplish.

One of our chief economic difficulties in the future will be the maintenance of the Episcopate even on

that moderate scale which alone we can regard as practicable in an unendowed Church such as ours. The existence of this difficulty we may freely admit, without in the least setting our seal to the epigram of an English Reviewer, that Irish Churchmen desire an Episcopal Church, only without Bishops. The secret of the difficulty is not here, but in the fact that while every member of the Church is aware that without the priest or deacon the Church's services must stop at once, seeing that if means are not found to provide a ministry of these, there follows an arrest of its offices, the need of the episcopal office, and therefore of a reasonable maintenance for those who fill it, is not in the same palpable manner brought home to all ; just as every private knows that without captains and colonel a regiment would not hold together for a day ; while at the same time the necessity of generals and staff officers may be altogether hid from him.

It will not fare otherwise, I may take this opportunity of observing, with our Cathedrals. They, too, and their services are remote from the view, almost from the knowledge, of large numbers of our people. They appeal to sympathies which are not universal. And yet, if some care very little or not at all for these services, others care very much. Here then again we have exactly the conditions which make the establishment of special funds for their support advisable. Let the General Fund help in a measure, if such help be needful ; but even without this help I shall not

despair of our ability to maintain these services at something of their present perfection. Under these conditions it is much to be wished that an Episcopal Endowment Fund should be constituted in every Diocese, having in view those vacancies which may be very near, which with men well advanced in years cannot be very far off. Effectual beginnings to such a Fund have been made already by a Resolution of the Representative Body, (which was only reasonable), that whatever profits may arise from the Commutation of Bishops, and from the compulsion under which it has put such of these as commute, of fining down the greater part of their annuity, shall be placed to the credit of such a Fund. It has not yet been stated whether these gains will all be thrown into a common stock, to be allocated according to some rule, or whether, as seems more just, and as indeed the only feasible plan, each Diocese will retain what has been gained by the Commutation of its own Bishop ; but in the latter event there will be a sum of somewhere about £14,000 in this United Diocese, with which to begin the Fund ; not to speak of the value, whatever that may be, of the Palace, which will have been made our own by the payment of the moderate building charge which is upon it. If my life should be spared for the ordinary expectation of life at my age, and my ministry by God's grace allowed for the same length of time to continue, these sums, accumulating during this period without any charge

upon them, at 4 per cent., would amount to considerably more than £20,000, when the Diocese was thrown on its own resources. Much would remain still to be done; but here would be a sum, not contemptible as the foundation of the Endowment. A comparatively slight effort more, commenced now,—for it ought not to be deferred till the need actually arrives,—and not discontinued till the Diocese felt that in this matter there was no further cause for anxiety, would suffice. Nor can we doubt that help would come from other quarters. Already the greater number of English Bishops have allocated their liberal contributions to this special object; and I can imagine others, who, not prepared to give to other objects, would be disposed to contribute to this.

I have now, I believe, enumerated all the quarters from which the coffers of the Representative Body are likely to be replenished. The sums actual and possible may appear considerable. In themselves, no doubt, they are so; but are as nothing when we call to mind what charges will have to be met, not once nor twice, but year after year, so long as the Irish Church shall last, that is, I trust, till the Lord Himself of the Church shall come. Not in any salvage from the past wreck, not in any sums at a first burst collected, can we find the means which will correspond to our future needs. These we can find, not in cisterns which must sooner or later fail, but only in springs ever flowing, in wells ever drawn but never drawn

dry, in an ever growing kindness of Irish Churchmen, small and great, to the house and service of their God, in an ever-increasing willingness to consecrate to Him of that substance, which, whether much or little, is his gift. A leading English journal, speaking of our future financial prospects, said lately that the Irish laity had done already as much and more than could have been expected of them. I am sure they will repudiate so equivocal a compliment, will make common part with us in owning that it is as yet altogether premature to use such language about any among us.

But if we are poor, have we not pew rents to fall back on. Now the danger of slipping, it may be by steps almost imperceptible, into pew rents, not any longer as an exception, but as the rule, of seeking to meet by aid of these the necessary parochial expenses, and the chief of these, the stipend of the Minister, is one which lies very near us. It is one against which there is the more need to watch, seeing that, if only the thing is called by some other name, there will be many prepared to accept it ; many voices raised in favour of a scheme which will promise to work so easily, as indeed 'the way down' is always easy ; ever seeks to win us to walk in it, by flattering our indolence, our covetousness, or some other wrong desire of our minds. Only let us not fail to remember that the general adoption of pew rents will go far to destroy, if indeed it will not quite destroy, the *national* character of our Church.

Some may wonder that after all which has befallen us I should still claim this national character as belonging to it. I see no reason for letting go this word and the claim which it involves. The instinct by which with one mind and one heart we all resolved that, whatever else was taken from us, we would retain this, and know ourselves by no other name than The Church of Ireland has always appeared to me one of the most hopeful auguries for our future. In our territorial system, which we shall maintain, in our churches, which we have never by any legal enactment estranged from the use of all, we claim the entire land for our possession, and offer to all that dwell in it those rich treasures of the Gospel of the grace of God which have been committed to our keeping ; or if we fail and fall short of this, it is through the inadequacy of our means, the impossibility of realizing our idea, and through this alone. Surely we may say to all, without one grain of assumption, without any lack of charity upon our parts, or any provoking to a loss of charity on that of others, 'This doctrine and discipline which we have to offer we believe accords the nearest with the mind of God as declared in the Scripture, as embodied in the practise of the Primitive Church. It was committed to our fathers, and in them to us, a sacred deposit, as we are persuaded, for the good of this whole nation, and we are debtors to all. Nothing is impossible with God, we will not therefore cease from hoping that in the end all will accept

it.' These hopes, these pretensions of ours, may be ridiculous in the sight of others;—"What do these feeble Jews?"—but assuredly there is nothing offensive in them; nothing, let me add, which forbids us to rejoice from the heart in whatever work for Christ others, who follow not with us, may be working. I see not how a Church, which is not willing to relapse into a sect, can make lower claims than these; and I should regret as one of the deadliest wounds which we could inflict upon ourselves, any step which, like a general adoption of pew rents, by whatever name called, in our parochial churches, should explicitly or implicitly involve a renunciation of them.

Much of the passion with which the question of Education was debated once among us has now passed away. Time and reflection have done their work, and yet not so, but that he who walks over this field of controversy, may still, perhaps, be walking on embers which it would not be hard to kindle into a flame once more. I shall speak no word to revive these sleeping fires. Only this I will say, that the time seems now to have arrived which calls, not indeed for any one to go back from the position which he has once assumed, but for all of us to consider, what position we will occupy in view of that altered future which is before us. We are, and have been, busy about many things, the future government, the future support, the future Prayer Book, of the Church; but if we

omit or lightly regard the future education of the Church's children, we shall presently find that at the very best we have reared tottering superstructures, for the only strong foundations will have been wanting ; which are men and women, trained from their earliest years to love their Church, adorning the doctrine which they have learned there, and able to give some better reason for belonging to it, than the mere accident that they were born within it.

Whatever else may be done or left undone, taken up at once or deferred for a season, can there be any doubt that the Church should have a Training School, co-extensive with itself, and which, as a Church, it should recognize and support ? I enter not here into the question whether it would be possible to adopt and give a wider basis to that which already exists, and which is sending forth, so far as its means extend, masters and mistresses well trained and fitted for their work ; and of whom we hear honourable testimony from many sides. Be this as it may, in one way or other the Church must resolve to secure for herself an adequate supply of trained masters and mistresses, and I believe the only means by which she can secure them, is the training them for herself. No one who has not had experience can guess the difference between the trained teacher and the untrained, how far methods of teaching go, how they multiply power ; how much, on the contrary, of power is thrown away, of good energy wasted, spilt

as it were upon the ground, where this special training is wanting. I trust we shall soon have both the time and inclination to give to this subject the attention which it deserves.

There are a few words which I would fain speak on the future status of the Clergy ; and on the ways by which we may best hope to resist, if indeed any effectual resistance is possible, those forces which will be at work to bring down, to the serious injury of the Church, that status from what it hitherto has been. And first, let me say for myself, that I shall oppose by all means in my power any such modification of our present arrangements as would give us a less educated Clergy than that which we now possess. My rule has hitherto been to require of all candidates for Holy Orders that they should have taken a degree at Trinity College or at some English University ; and only the rarest exceptional circumstances, or such a necessity as I do not at present anticipate, will induce me to go back from this rule. Even if it should be necessary to relax it in other Dioceses; a matter on which I can express no opinion, we might, I think, in this wealthy metropolitan Diocese maintain it still. For this maintenance, indeed, one condition will be needful—namely, that such provision be here made for those who in the future shall minister at our altars, that we may hope to obtain and retain for these the services of the most highly educated and

most promising among those who have offered themselves for the work of the ministry.

And not in the matter of the degree only, but in others as well, I shall decline to take any step which should even seem to accept the fact, that henceforward the Clergy of the Church of Ireland are to be drawn from a lower rank of society, or to bring less knowledge and a smaller amount of qualifications to the work than heretofore. I have received from various quarters well-meant applications for Holy Orders, but such as could only have been made on the assumption that the standard of our requirements would henceforward be lowered, that rules hitherto maintained would be relaxed, that in short we should be thankful to receive almost any tolerable recruits who offered themselves to this work. I take the opportunity of saying that we have by no means come to this. We shall still, I trust, retain our hold on the upper classes of Ireland, and draw our supply of Clergy in part from them. That the middle classes should contribute their quota to our ranks is very much to be desired. It is so in England, it has been so in Ireland. But I should deeply regret the day when the Church was exclusively recruited from thence, with the consequence which would soon follow, that not the upper middle class, but the lower, would furnish our only supply; this entailing another consequence, namely that the whole social position of the Clergy in a little while would be altered for the

worse ; which, if a misfortune for them, would be certainly not less a misfortune for those among whom they move, and to whom they minister.

On the subject of the payment of the Clergy it would be out of place to enter here into details ; yet whatever plans may be adopted, there are one or two ruling maxims which should in no case be violated. Thus assuredly it is of vital importance that the Church should fix a minimum, below which it will not sanction the planting of a Clergyman in any district or parish ; being at the same time, as I trust it will be, able and willing to make up this minimum in such poorer parishes as, having honestly done their best, yet cannot except with such assistance from without raise the required amount for themselves. And let me here observe by the way, that while the aim of the Church must be in the main a providing of income for a future Clergy, not a going back to make good the too scanty incomes of those whose appointments date back to a period before dis-establishment, yet I cannot but think that when that minimum has been fixed for him who shall hereafter occupy the post, and it is found that the Church income of the present occupant does not reach even that, it should be a distinct object and endeavour to raise it to this point, which will thus have been recognized as the lowest at which it can be reasonably expected that he who works that work can live. For the

payment of whatever sum in the way of stipend a parish may engage itself, I trust that it will be held responsible to the Church, and to it alone; this of giving and receiving being in no case allowed to become a personal matter between a parish and the Clergyman who may be appointed to minister the Word and Sacraments therein. I am speaking here of such stipend only as the Church may have insisted on, or as a parish may, through the Church, have engaged itself to find; and not of any free-will offerings over and above which a grateful people, having the means, may choose from time to time to make to their minister. Of these the Church ought not, unless requested, to take any cognizance. But should a parish anywhere fail to keep a distinct engagement which it has made, it must find that it has to do not with the individual Clergyman, but with the Church; which shall see that this engagement is fulfilled, or that those who care not to fulfil it shall, after due notice, stand outside of the Church's system, and in no way recognized by it, until they have made good their faults of the past, and are prepared to mend their ways for the time to come. It is only so that the proper relations between a Clergyman and his people can be preserved; only so will he be able to speak boldly and freely to them on the duty of supporting the ministry, without the suspicion that he is asking for himself. Indeed I may say that only so will he be able to maintain that general attitude of dignity and independance which it

is good alike for him and for them that he should maintain.

And when I speak of this attitude of dignity and independence, I would entreat my lay brethren (for I will flatter myself that my words may reach some of them), not to imagine that I urge this merely or even primarily in the interests of that order to which I belong, but rather in the interests of the whole Church, and if of any more than of others, then primarily in those of the laity. Our deterioration will be yours. You cannot withdraw from us anything which rightfully belongs to us as ministers and stewards of the mysteries of God without an injurious reaction in one shape or another on yourselves. If, having had too slight a share in the management of Church affairs in times past, you should now possess yourselves of the whole, it may be very pleasant to have all at your will, to be able to come down on and repress at once everything which is not exactly to your mind, to be ministered to by a Clergy who will not venture to oppose you in small or in great. But there will come a nemesis for all this. It will not be long before every nobler spirit among our young men, every one with a spark of independence about him, every one who would have sustained the grander traditions of the Irish Church, will decline to submit himself to such a yoke, will choose other lines of service in which to serve God; or, if so mightily drawn to the ministry that he cannot forego it, will seek

ordination elsewhere, will resolve to exercise his ministry in England, in the colonies, anywhere rather than in Ireland; while there will remain to offer themselves for the work here men of altogether an inferior stamp, a servile band, craving to be put into one of the priests' offices for a piece of silver and a morsel of bread, and having no higher thought, nor loftier aspiration than this.

And even granting that things may not come to this worst, the loss will not be a slight one, if those who deal with the highest interests of your souls shall hereafter be men, not simply asking, 'What is God's will, that we may declare it to those committed to our charge?' but men asking rather, 'How much of God's truth can I venture to declare to this people without alienating and estranging them from myself?' There are, as we, my Rev. Brethren, very well know, in all ages of the Church, aspects of the truth (not always the same aspects), which are popular, and aspects which are unpopular. He who dwells only on the former, his conscience may not severely check him, for it may still be the truth which he is declaring; while yet, being but half the truth, it can never make those who stop short with it, perfect and complete in all the will of God, may, as is the nature of half truths, become positive and dangerous error for some. There is a profound word of warning in St. Augustine, "*Ne corrigat æger medicamenta sua.*" This correcting, or tampering rather, with our medicines is what we are all continually

tempted to do ; ourselves correcting, or else moving those who are appointed as physicians of our souls, to correct those wholesome medicines, which only in their integrity, with their bitter as well as their sweet, can bring about our spiritual health. Which *of us*, my Brethren, who live under conditions of far greater independence than will be the portion of those who succeed us, has not known the temptation of falling in with such wishes of our people, of making our words echoes of their opinions, feelings, predilections, passions, instead of 'oracles of God,' which, having received from Him, it is ours simply to declare, whether they please, or whether they displease ?

The General Convention in its legislation on the manner in which vacant benefices should be filled, was honestly desirous to make impossible those abuses which wait upon appointments exclusively parochial. And certainly when we call to mind what too often goes on in parishes in England—happily they are very few—where the election is altogether in the hands of the people, one of these parishes, Bilston, having lately like a drunken helot exhibited itself for our warning, and shown us the extremity of degradation at which such elections may arrive, we should be without excuse, if we had not made for ever impossible among ourselves disorders and outrages which would disgrace an election to the meanest office in the land. With all this the Convention felt that the

parishioners might justly demand a considerable share in a choice which touched them and their highest interests so nearly; and with the intention of satisfying their just claim, devised, or, to speak more accurately, adopted from the New Zealand Church, a scheme which gives to the parish a potent voice in such elections, but only through those whom, chosen by itself, we may presume the choicest and most trustworthy of its members.

But although the scheme thus adopted was well meant, and this share which the parish has in the election must, in any case, be preserved, I am free to confess that for more reasons than one it does not, as a whole, commend itself to me; nor, so far as I may judge from the voices which have reached me, to very many among yourselves. If indecencies like those to which I have just referred have been effectually excluded, there are other inconveniences which cleave to it; and this appointment to vacant cures, which ought to prove one of our strongest points,—for much, in some sense everything, turns, upon it,—is likely to prove one of our weakest.

In that state of things which has just passed away a Clergyman regarded the Diocese in which he had first made proof of his ministry, as in all likelihood the sphere of his future work, as the sphere no less within which that work was in due time to obtain its just recognition and reward; and thus every year that went by, the more unwilling he became to

quit it ; and this, not merely from having struck his roots the more deeply there, but also from feeling that with each succeeding year of labour therein, he acquired more and more of a vested interest in whatever preferment there might be there to bestow ; and I believe I may say that, without binding themselves to any absolute rule, the Bishops, in whom so large a portion of the patronage resided, regarded these years of service as constituting a moral claim upon them ; and only rarely and under very exceptional circumstances sought to fill up from outside of the Diocese the vacancies which occurred within it. But all this will probably be altered now. It is not to be expected, and certainly will not prove, that Parochial Nominators will in the same degree acknowledge this claim ; for myself I shall be thankful if they acknowledge it all. They will receive offers of service from a distance as readily, or nearly as readily, as offers from those labouring in the Diocese wherein the vacancy is to be filled ; some have already, I regret to observe, by advertisement invited these offers ; they will look abroad over the whole land for the man who pleases them the best. It is useless to complain of this ; but it is not the less to be feared that the Diocesan feeling, which has a very real value, will be seriously weakened thereby. The number who will take home to themselves that old admonition, ‘Spartam nactus es ; hanc exorna,’ will grow fewer. With much of actual unsettlement, of

moving hither and thither, with far more of this than is good for a Church, the moral unsettlement will be greater still. I can imagine nothing in its kind more injurious to us than that there should be a nomade band of Clergy, always on the move, or waiting for a move; rather pitching their tent than building their house in the place where they tarry for a while; not loving much those whom they hope so soon to quit; and not loved much by those who know them to be only waiting for a change.

There is another point connected with these elections, and the manner of conducting them which demands attention. I need not remind you that in the event of the vacancy of a cure, the Board of Nominators are bound to come together and to elect one, in the words of the clause under which they act, "fitted and willing to undertake such cure." But if one 'willing,' they must know this willingness, and can only know it certainly from himself. This willingness however there are many among our Clergy who feel it a derogation from their proper dignity beforehand to express. Some in my own Diocese, whom I would most thankfully see set in more forward places than now they fill, decline to express as much; and it is only by accident or by indirect ways that a Board of Nomination will hear of their readiness to accept a vacant charge, even if it should hear at all. Such scruples of sensitive and honourable men claim to be respected to the uttermost; and yet, having given much consideration to the subject, I cannot see how

elections, as now prescribed, are to go forward at all, unless in some way or other this knowledge has reached the electors. It is said indeed that they might proceed to elect, and afterwards discover whether the man who was their choice would accept or not. I cannot think that the knot is in this way to be untied. It was comparatively easy for a patron in old time to follow this course. He knew pretty well whether A. or B. would take what he had to offer ; and even if he was out in his reckoning, it was but writing a letter or two more. But many of the present Nominators in the necessity of things know very little of the outward circumstances of the man whom they select. If their choice has lighted on one who does not care to move, there must be another delay, another bringing together of seven persons, some of them, it may be, from a distance, and all of them with avocations of their own ; and the same process may have to be repeated again and again. Meanwhile perhaps the man who would have accepted the cure, who was so well fitted for it that in him, had his willingness been known, all suffrages would have met, is passed by, none having divined the willingness which he had declined to express.

I have dwelt on this matter thus fully, because, knowing the importance which is attached to it by many of the Clergy, I earnestly desire to see it placed on a footing which shall satisfy scruples the most delicate ; and if there be indeed any abatement of the just dignity of the Clergy, which it so infinitely con-

cerns should be maintained to the full, to ask from them this statement of their readiness to accept a benefice if offered to them, the requirement ought in one way or other to be got rid of, whatever trouble or inconvenience this might involve.

There is another point, not in the conduct of the business of the Board of Patronage, but in the very constitution of that Board, on which I must reluctantly say a few words. The mode of electing Diocesan Nominators, at least in this Diocese, has practically thrown the entire choice of these, as well as that of the Parochial Nominators, into the hands of the laity, their voices being two to one in respect of yours. I am persuaded that this was not the intention of the General Synod, and that the omission of a clause to the effect that, in this as in other elections, the Clerical Nominators should be elected by the Clergy, and the Lay by the Laity, was an oversight. This has been so strongly felt in some Dioceses that the Diocesan Synod, having the power, has resolved that such shall be the manner of election. It would be a step at once just and generous, were some layman to move at the next meeting of our Synod, that here also the error of that accidental oversight should be redressed ; and I am much mistaken if such a proposal would not find a generous response, and all gladly conspire to remove out of the way what else may one day prove a troublesome rock of offence in our path.

None, I trust, will suppose that because I look with disfavour on what we have here done I have therefore any lurking wishes to bring back a condition of things which, with its good and with its evil, has for ever past away, which is inconsistent with our altered position, and which no wishes of ours, were we idle enough to indulge them, could restore. Before us, and not behind, our help is to be sought; and this said, I leave this subject for the present.

A considerable number of Clergy, three hundred and fifty in all, a Bishop included, have recorded their dissent from Canons passed at our last General Synod; some of the dissentients signaling those against which they specially protest; others in more general terms declaring their dissent from all acts of the said Synod, from which they are intitled to dissent under the provisions of the 20th section of the Irish Church Act, and from such of the Canons as may be covered by the words in that section used. A certain number of these declarations of dissent possess no legal value, not having been sent in until the month, which is all that is allowed for the making of such protests, had expired. This fact, however, does not alter their significance, which, as it seems to me, is more than has hitherto been esteemed. I fear the little rift, or the faintest appearance of this, which, almost imperceptible at first, may grow into the mighty rent; and the possible beginnings of this little rift I recognize here.

But whether this be so or not, one thing at any rate is evident, namely, that this clause in the Act will be largely used by the present Clergy for their own protection, whenever they see, or think they see, that the liberties which were theirs in time past are in danger of being encroached on or diminished in the future.

For myself, let me here say a few words on the legislation which has called out these protests. I find no fault with, but rather from my heart approve and applaud, the taking of whatever safeguards may be necessary to render impossible here such a travestie of the worship which our Church intended to offer to her children, inconceivable to any one who has not witnessed it, as is now going forward in some English churches. Improbable as it is that this, or anything like this, should get a footing with us, yet if men's minds are alarmed, let that alarm by all means be allayed ; for it does unspeakable harm, helping to cast a suspicion on men who dislike and would contend against such excesses, or anything approaching to them, as earnestly as the loudest of these alarmists, and often driving these last into mischievous exaggerations on the other side. It was for these reasons that I approved of the larger features of our legislation of last spring, so far as this had these objects in view. But this said, I will not hesitate to add that this legislation was, in my mind, sometimes vexatious and meddling, travelled into details, which, the cardinal

points having once been secured, would have been better let alone, went in several instances beyond the actual need, making usages illegal which it would have been wiser to have left indifferent, and in these ways justifying too far the hard epithet, 'intolerant,' which has been applied to it. It is very undesirable to enact Canons, which will seem to have been enacted only to be broken. It is already so faring with some of these; and they will be broken with impunity, for they are of a character so petty, that he would have no public opinion of the Church to back him who should attempt to enforce them. Then, too, an overmuch of legislation oftentimes itself goes far to defeat the very objects which it has most at heart. Those against whom your legislation is directed, or who suppose that it is directed against them, are provoked to set their wit against yours, to show that, weave the meshes of your net as closely as you may, they will slip through these, defeat and make ridiculous all the devices of your art. There is a proverb—it was a favourite in its homely wisdom with my predecessor—"Wide will wear, but tight will tear." There has been, in my judgment, too much of the 'tight which will tear' in some of our recent legislation; and for myself I regret that I did not oftener and more distinctly express my sense of this, while matters were still in debate; even though I might not have judged that the matter was of such extreme gravity as to call for further resistance.

It is quite unnecessary that I should recal to your remembrance the events which led to the suspension for a time of all consideration of the suggestions made by Master Brooke's Committee, and in the stead of this, to the appointment of that which bears Dr. Salmon's name, on a wider basis, and with a far larger and still more arduous task allotted to it. I can scarcely pass over altogether a subject which must be prominent in the minds of us all; and yet I should be sorry to say one word by way of anticipating those doctrinal discussions which can hardly fail to arise, first in that Committee itself, and, whenever it shall have presented its Report, in the General Synod and in still wider circles of the Church. The fact that I have the honour and responsibility of serving on that Committee imposes upon me at least a present reticence. It will meet in a few days, and I should ill go into council with my brethren, having just committed myself anew to one decision or another on those solemn points which will inevitably in it be raised. And as I shall abstain from any doctrinal pre-occupation of the ground, so too I trust that in the few observations which I feel myself permitted to make, I may utter no single word to render harder that task which any how must be hard enough. If I dwell a little (and this is all that I shall do), on the difficulties which are before this Committee, and therefore before the Church, it is only to the end that we may look these fairly in the face, and apprehend clearly that

the appointment of that Committee in no way resolved, but only adjourned them for a while ; and, apprehending this, that we may not cry Peace and Safety, while as yet we are far from having made these securely our own ; but may address ourselves to our task, as knowing it to be one in which miscarriage would be only too easy, and in which miscarriage might be fraught with direst disaster. Assuredly also it is one, and of this too we may be fitly reminded, in which we shall need wisdom, skill, moderation such as are vouchsafed to few, and such as are only to be obtained in answer to earnest prayer, if we are not to be entangled amid rocks, shoals, and quicksands, which we do not dream of now, but from which, when we are once among them, there may be no extrication.

No one can reasonably object to the constitution of Dr. Salmon's Committee. A spirit of generous fairness presided over its selection. Those who were the strongest declined to use their strength in their own favour. This, I am sure, must of all be freely admitted. Yet this cannot prevent me from saying, that there appear to me two dangers before us, directly connected with the Report which that Committee will present ; both very serious ones. They are these. Either the Revision recommended by this Committee may present itself to the majority of the Synod, as so slight and superficial, so little reaching points on which they have set their hearts, so little

modifying or removing what they most object to, that in disappointment and displeasure they may break away from it altogether; and, casting this aside, attempt something far more thorough-going and searching of their own. This on the one hand. But then on the other hand, let the Revision as proposed by this Committee reach far, so far as to satisfy the expectations of this majority, it can hardly fail that there will be a minority, first in the Committee itself, and then in the Synod, who will feel that it violates their deepest convictions, and who will absolutely refuse to acquiesce in it; and then we shall once again stand face to face with the dangers which were before us last spring; but this time with no Committee of Dr. Salmon's in reserve, by aid of which to adjourn those difficulties which we do not see our way to overcome.

Now that this may very possibly happen, none I think, can deny. For let us consider how matters stand; how they stand here; how they would equally stand in England, if the same crisis had arrived for the English Church as had arrived for ours.

The greater, and certainly the more influential, portion of those who desire certain changes in our formularies, whether in this Committee or out of it, embody and utter in this desire the convictions of years, convictions which reach deep, which are entwined with the very roots of their religious life. And exactly in the same way those who resist

these changes, embody and express in this resistance their life-long convictions on matters which touch them no less in their very heart of hearts. It may be assumed that these and those are alike fairly acquainted with all which can be urged in support of those conclusions which they have rejected, in opposition to those which they have embraced. On questions which have been, as most of these have been, in earnest debate for centuries, there is little which can be said that has not been said already ; little new to be learned by those who are even tolerably versed in the past history of the controversies of the Church. Ascribing the fullest sincerity to all, the most entire openness to conviction, it can hardly be expected, and certainly the past history of such Conferences does not warrant the expectation, that the meeting together of our Company, the talking over and debating among ourselves of the points which will be brought before us, will issue in any very serious modifications of opinion on the one side or on the other. Men who have any root in themselves are not so easily blown about, do not so lightly veer from one point of the theological compass to another.

And when some, wishing to still our fears, assure us that very few alterations will satisfy them and those on whose behalf they speak, and these extending but to a few words, we cannot derive from this assurance all the confidence which they would fain impart to us. It is impossible to leave out of sight

that what some would count very slight changes, others would esteem very serious indeed. It is not the mere amount of alteration which really affects the character of a Church service, but the parts of the service in which that alteration is made. There are services which might be rewritten from first to last, which yet if half a dozen words were retained, and the remainder brought into doctrinal harmony with them, would still continue essentially the same. Again, the same services might be left almost untouched, with not half a dozen words withdrawn or changed, and yet their transformation might be complete, their whole life, at least what some count their life, might have gone from them. When in the Spanish bull-fight the matador advances at last to kill the bull, he does not hack and slash it with a broadsword ; he holds but a little dagger in his hand, with a touch of this he dexterously divides the spinal cord, and the huge creature falls a lifeless mass at his feet. Each one of our services may have, so to speak, its spinal cord, which once cut, the life will have departed from it.

But much, it is said, may be effected by mutual compromise. Something, no doubt, in matters of secondary and tertiary import, and I trust that all in turn will show themselves yielding in these, but in those of primary import, nothing ; for in the things of God it is not as in the things of men and of earth. In these last, if we give up anything, we may be only giving up our own ; and for peace sake we may,

and often ought to, give up much of this. But in the things of God, or which we at any rate believe to be his, there are limits to concession, and those limits very strict ones indeed ; and, seeing that we have a right to assume an equal zeal for the truth and for the honour of the truth, on the part of all who will take part in these discussions, it will be only on matters very subordinate that there will be room for this allaying of differences by the concession of one party, or by the mutual compromise of both.

One other ground of confidence is often urged. Is not, it is said, the successful revision of the American Prayer Book an evidence not to be gainsaid of the safety with which this process may be carried through ? Reference to this has been, and no doubt will be again, so often made, that one is tempted to enquire, Is it indeed a success ? and has it been so accounted by American Churchmen ? Doubtless the Prayer Book has survived the ordeal to which it then was submitted. It fared not with it, as it fared with that aged father in Greek fable, whom his daughters chopped small, and flung into a cauldron, being assured that he would come forth from it renewed in youth and vigour ; but for whom those pious offices of his children brought no such *παλιγγενεσία* as they looked for ; seeing that unfortunately he came not forth from the cauldron at all. By the good hand of God upon his Church nothing was then done, though something was very nearly done, to set any division between the

mother and the daughter Church. But what can be concluded from this? Alterations far more significant than any which were made then are now being urged upon us ; and even were this otherwise, and we could feel certain that we should not be drawn on to changes much more thorough-going, I have no choice but to say that in my eyes this much lauded Revision is far more of a warning, and, to use the word in its American sense, a 'caution' to us than an encouragement. Theologically the alterations appear to have been made at haphazard, and at random. If on one side the Prayer of Oblation and the Invocation are restored to the Communion Service, the restoration of which would not be a very popular proposal in Ireland, in other places the Revision bears distinct traces of that low-water mark of doctrine which at that time was common to the Church on this side of the Atlantic and on the other. None will be unjust enough to blame American Churchmen of that day, that they did not stand on a higher theological level than that of their brethren here ; but we may fairly regret, and I believe that many of our American brethren share this regret, that by a revision at that time carried out much what was in itself fleeting and ephemeral, which would presently have had its day and disappeared, was fixed in permanence, stereotyped for ever ; that precious truths, which, by the accident of the moment were not prized at their true worth, or were not prized at all, were given up,

hardly again to be recovered; for it is easy enough to lower the standards of a Church, but to raise them again, to recover that which has been too lightly let go, this is nearly impossible or quite.

Thus, it was a time when the Church realized but slightly the immense significance of our Lord's descent into Hades—a truth which, I believe, many of the discussions likely ere long to occupy the Church will bring into ever greater prominence; and so the words in the Apostles' Creed, "went down into hell," were in the "Proposed Book" omitted altogether; and when it was plain from the remonstrances of the English Archbishops, that by this omission all intimate communion between the Churches might be endangered, were left to be used, or not used, at the pleasure of the congregation; were virtually given up, for this compromise meant nothing less, to the shallow objections of an uninstructed and ignorant age; the witness therein contained against the Apollinarian heresy effaced, and all the blessed hopes for them who in the days of their flesh have not had the opportunity of knowing Christ as their Saviour, which in these words are wrapped up, were obscured, and so far as the witness of the Creed extends, were withdrawn. Or to turn to a matter less important, but in itself significant enough, shall we praise or imitate them whose ears were so nice that they could not endure the reference in the *Te Deum* to the pure mystery of the human birth of the Saviour, and must needs sub-

stitute other words, to them less indelicate, for those which have for fifteen centuries proclaimed that He, the eternal Son, when He took upon Him to deliver man "did not abhor the Virgin's womb." I would venture to ask of them who so highly praise that Revision, Is this the manner of emendation which they desire? I crave the pardon of my American brethren in the faith, that I speak one word of fault-finding like this; but sometimes matters too dear are at hazard to allow us to keep silence, however reluctant we may be to speak.

But, my Rev. Brethren, quite apart from the particular question of Revision, there are dangers which must evermore threaten a disestablished or unestablished Church, from which one in connection with the State is free. Let us look this fact in the face, and recognize the existence of these dangers; for such are best shunned when they are known. A distinguished English Clergyman, travelling not long ago in Scotland, asked a humble member of the Free Kirk, what in his eyes were the chief merits of a Church such as his was, and why he preferred it to an Establishment? He answered with perfect straightforwardness, "Because in it the majority can turn out the minority." Now this is a speaking out in the baldest, but also the most instructive form, of what a Church like ours has to fear—majorities tempted to turn out minorities, demanding from them that they

should yield their convictions or go. I do not mean that matters come to this point at once ; but that this is an issue towards which they tend, and at which they may arrive.

I am not indeed unreasonable enough to expect that the same breadth and toleration can exist in an unestablished Church like ours as in an Establishment. It is no merit in the members of an Establishment, but lies in the necessity of things, that this should be more tolerant than the other. Many indeed will say that it often is too tolerant; that, if the Church of England may be urged in proof, it endures much which it ought not to endure ; and that the State, into a certain partnership with which the Church has entered, being more eager for peace than for truth, makes itself felt overmuch in regions into which it has no right to intrude. Now, whether these be just accusations or not, it is certain that many swift and sharp methods, which would otherwise have been brought into action in dealing with such as the majority count offenders, become impossible ; that the State stands continually in the way, when it is sought to draw theological lines more tightly ; so to explain terms of communion, that what was lawful to hold yesterday shall not be lawful to-day ; or when, in a more laudable endeavour, it is sought to stop the mouths of those who in the Church are teaching doctrines subversive of the very foundations on which the Church is built. Now, I am not going to discuss

the relative merits of establishment and non-establishment. All which I desire is, to call your attention to special dangers which beset us now, and which did not beset us before ; which, indeed, beset not us in particular, but every Church such as ours, which has, under God, the awful prerogative of an absolute lordship in its own domain—namely, the intolerance of minorities on the part of majorities ; this uttering itself in oppressive acts, in a forcing of the consciences of the fewer number, until they have no choice but to go, it may seem by an act of their own, but having indeed been thrust out by those who were determined that there should be no deflexion on the part of any from the rigid lines which they had drawn.

I have allowed myself freely in this criticism on some parts of our past action, in a somewhat anxious outlook on some parts of our future ; but they would misinterpret me altogether, who, because I have so done, should esteem me a malcontent, who is searching for what he can find fault with, or who would willingly depreciate the authority and diminish the influence of our Synod. Assuredly this would misbecome none more than it would misbecome me, who have experienced so much of favour, so much more of personal good-will from the members of that Assembly than I had any reason to expect ; not to speak of higher motives and obligations which should hinder one occupying a position like mine from attempting anything of the kind. But none, I think, can justly take

ill the freedom which I have used. We do not here believe in the infallibility of Popes ; we believe as little in the infallibility of General Synods. But not believing either this or that, disallowing all such pretensions by whomsoever put forward, I for myself am not the less strong to believe that God will fulfil his promise to his Church, that He will lead it into all the truth which is necessary for it ; that He will lead it, not indeed all at once into a truth ready made and complete in all its points ; but lead it by far more instructive ways, through errors and confusions, through mistakes and the confession of mistakes, through the blunders of haste, of inexperience, of onesidedness, through a discipline which will take the conceit out of us all, and bring all to a confession not from the lips only but from the heart, that He only is wise, even as He only is holy, and He only strong.

My dear Brethren, our own immediate concerns have, and not unnaturally at a moment like this, so occupied our attention, that the wider interests of the Church of Christ throughout all the world, of which I trust we shall never forget that we are a branch, have been almost, or quite untouched by me. Time would here fail me, were I to attempt now to remedy this omission ; and yet what matters of profoundest interest to ourselves are going on everywhere round us ; not in England only, but in Italy, in Germany,

in Spain, and not in Western Christendom alone ; all these travelling and tending toward some future, the true lineaments of which we can only most dimly discern. Is it good ? is it evil ? is there more in it of hope, or of fear ? “The Lord reigneth,” this is all the reply which we can make to questionings such as these ; “He will be with his own even to the end of the world.” This is all, but this is enough ; and whatever may be uncertain, one thing is sure, this namely, that the best preparation for the future, whatever that may be, is an earnest seeking to do the work which lies before us in the present. To seek to purify and deepen the springs of our own spiritual life, to labour more for Christ, and for the bringing of souls to Him, this must be right, this must have its blessing for us, whatever else may betide. To his grace, who can alone work in you a willingness for this, who can alone enable you to bring this willingness to good effect, I commend you.



